

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

GURDON ROBINS, EDITOR.

SATURDAY, AUGUST 2, 1828.

VOLUME V. NO. 28.

CONDITIONS.

The Christian Secretary is published every Saturday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing; if not, an addition of 50 cents, except where there is a special agreement otherwise.—Postage paid by subscribers.

The profits of this paper are, by the Convention, held sacred to the cause of Missions. A discount of twelve and a half per cent, will be made to Agents who receive and pay for eight or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary, at the time of subscribing.

No paper will be stopped except at the option of the publisher, until notice is given, and arrears are paid.

All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary.—Post Paid.

CONSTITUTION OF A NEW BAPTIST CHURCH AT HALIFAX, N. C.

We have before published some remarks from a correspondent, on a pamphlet which has been published at Halifax and Boston, touching this subject.

Had we room in our columns, we should gladly lay this interesting work before our readers; but as its length forbids this course, we give the following extracts.

CHURCH GOVERNMENT.

"These persons found that they had never, until now, sought to entertain a specific understanding of the nature of a Christian Church. The Scriptures, when examined on this subject, represent the Church as a society of real and practical believers associated for the worship and service of God in the use of his appointed ordinances, and carefully excluding from their communion those whose conduct should dishonor, or whose doctrines might endanger their faith. In the sacred page they found themselves commanded to 'withdraw from every brother that walketh disorderly;' to turn away from such as have the 'form of godliness, but deny the power thereof;' and not to 'bid God speed' to those who 'bring not the doctrine' of Christ; while at the same time it was distinctly apparent that these precepts pointed at the discipline of the church, and not ordinary intercourse with the world. They felt that with these plain scriptural directions they could not remain in church communion with such as virtually denied the gospel, nor by their countenance continue to sanction the error and swell the influence of those who, while they deny the necessity of regeneration by the operation of the Holy Spirit, and the important doctrine of justification by faith alone, subvert the foundation of a sinner's hope, and destroy the only pure fountain of acceptable obedience. Immoral conduct in nominal Christians may ruin their own souls, and spread the baneful savour of evil example; but perverted and corrupt doctrine saps the vitals of true religion, and as it were intercepts and cuts off, as far as mortal arm can do it, the only way of communication between a lost world and an Almighty Saviour.

The sentiment now entertained by our friends on the subject of Church Discipline may be well illustrated by the following passage from the celebrated Hooker:—'There are wicked whom the Church may judge, and there are wicked whom God judgeth; wicked within and wicked without the walls of the Church. If within the Church, particular persons be apparently such as cannot otherwise be reformed, the rule of the apostolical judgment is this, separate them from among you; if whole assemblies, thus, separate yourselves from among them; for what society hath light with darkness.' To those who deny the spiritual and transforming life of that religion which we desire to honor by these humble pages, the justification here offered for separation from the Church of England, may seem insufficient; but from those whose hearts rejoice in its power, we do claim, with some confidence, Christian forbearance, if not entire acquiescence. To their candor we appeal, when we assert the utter destitution of all Church Discipline in the Establishment, as a body; when we assert, that if it were possible to exert discipline when the great majority of its members are wholly opposed to its exercise, and to the principles that require it, it must necessarily result in the exclusion of that majority, or, as Hooker contemplates, in the separation of the few."

BAPTISM.

"But we return to the progress of religious illumination as experienced by the subjects of this history. The question which next pressed itself upon their at-

tention was that of Baptism. Nursed, as they had been, in unsuspecting confidence that in so important a point as this, their mother Church could not be guilty of a mistake, it was with no inconsiderable surprise that they searched the Scriptures in vain for authority for the practice of sprinkling infants; that in the accounts given of the administration of the ordinance, they found them uniformly connecting with the reception of Baptism, faith or some other exercise of the mind of a conscious moral agent that necessarily implies believing.

As an act of personal obedience to a divine command, and such the Scriptures represent Baptism to be, they could not but feel that it seemed fairly to claim a capability for obedience in the recipient of the ordinance. When they contemplated its objects, and uses, there seemed a singular propriety in a believer, by this public act making "a good profession before many witnesses." And in the manner of it by immersion, there appeared to shine forth a beautiful significance, emblematical of "the death unto sin," and "new birth unto righteousness" experienced by all true believers in Christ.*

The covenant of circumcision seemed to be the strong hold to which some of the advocates of Paedobaptism, when driven from all direct evidence, endeavor to make good their retreat, although many among themselves rejected this method; and indeed the great discrepancy among the supporters of that system, in their way of maintaining it, seemed no small indication of its weakness. In vain, however, was any just argument attempted to be drawn from this source. It involved monstrous consequences. An analogy endeavored to be made between the two rites of circumcision and Baptism must fail in almost every particular. As well might any other ceremony of the Mosaic Ritual be adopted in the practice of a Christian church. The worshippers of God are spiritual worshippers; and such only are suitable members of his church, as is well stated in the nineteenth Article of the Church of England: but infant Baptism, founded on the covenant of circumcision, strikes at the very root of the spirituality of Christ's kingdom, and ingrafts at once a nation into the church, without the smallest regard to religious qualifications.

On referring to the testimony respecting early practice, historical records were found to contain no mention of infant Baptism for a considerable period after the Apostles; which silence gave no small evidence that the practice had not then crept in; while at the same time the first notice of it was scanty, vague, and imperfect, and, on the whole, more favourable to believer's Baptism than to that of infants; and it was easy to perceive that in two centuries, which period had elapsed before the latter practice is found in general use, there was abundant time for the corruption of primitive usage in this particular, and accordingly the Christian world is found at that time to teem with errors both of doctrine and practice.

It may be well, however, here to notice the most ample testimony is derived from the writings of the Fathers that immersion was the primitive mode of Baptism. This, together with the primary meaning of the Greek rendered "Baptize," which is undoubtedly to "immerse," and the direct testimony of a great majority of the most learned Pedo-baptists, both as to the meaning of the word, and as to the primitive practice, leaves it a matter of some surprise that, in the present day of light and knowledge, candour should not silence any further dispute as to those particulars. In the absence, then, of all adequate evidence or argument in favour of the practice, the example of Christ himself, as well as that presented by every instance of Baptism recorded in the New Testament, together with the various passages which represent faith as a prerequisite to its reception, remained the only source, at last, as it was indeed the only genuine source in the first instance, to which these inquirers could resort for instruction as to the nature of Christian Baptism.

After long and serious examination united with earnest prayer, and, it must be confessed, not without much pain at the prospect of being compelled to differ from many beloved and highly esteemed followers of Jesus, and to wound the feelings of many of their relations and friends, this inquiry resulted in a belief that the immersion of those who profess faith in Jesus Christ, according to the pattern exhibited in the instance of Philip and the Eunuch, is the only baptism enjoined by Jesus Christ, or practised by his Apostles.

VIEWS OF DOCTRINE.

We believe that the Holy Bible was written by men divinely inspired; that it is a perfect rule of faith and practice; and that, among others, it teaches the following important truths:

I. That there is one living and true God, infinite in every natural and moral excellence.

II. That he has revealed himself as the Father, and the Son, (or the Word,) and the Holy Ghost, the same in essence and equal in divine qualities.

III. That man was created holy; but that by wilfully violating the law of his Maker, he fell from that state; so that by nature there is in us no holiness; but we are all inclined to evil, and, "in that all have sinned," all are children of wrath, justly exposed to death, and other miseries temporal, spiritual, and eternal.

IV. That the only way of salvation from this state of guilt and condemnation, is through the righteousness and atonement of Jesus Christ, the Word, who miraculously assumed our nature without sin, or became incarnate, for the suffering of death, and "whom God hath set forth to be a propitiation through faith in his blood;" having "so loved the world that he gave his only begotten Son, that whosoever believed in him, should not perish, but have everlasting life."

V. That all who are brought to repentance and faith, were chosen in Christ before the foundation of the world; and that, in consequence, not of their own merit, but of God's own purpose and grace, the Holy Ghost, (without whose influence none would ever repent and believe,) performs the work of regeneration in their hearts.

VI. That nothing can separate true believers from the love of God, but they will be "kept by the power of God through faith unto salvation," the sure and final proof of their being true believers, consisting in the continuance of their attachment and obedience to Christ till the close of life.

VII. That the only proper subjects of the ordinance of Baptism and the Lord's Supper, are professed believers; and that baptism is properly administered only by immersion, and is, by scriptural example, a pre-requisite to communion at the Lord's table.

VIII. That according to the example of the Apostles and earliest disciples, sanctioned by the repeated presence of Christ himself, after his resurrection, the first day of the week is to be observed as the Lord's-day, or Christian Sabbath.

IX. That there will be a resurrection of the just and the unjust, and that the Lord Jesus Christ will come to judge both the living and the dead; when those who have continued or died impenitent and unrepentant to God, will be sentenced to endless punishment, according to the desert of their sins; and those who have truly repented and turned to God, relying solely on the merits of him who died, the just for the unjust, will be completely delivered from the dominion of sin, and be admitted into the holy and heavenly Jerusalem with songs and everlasting joy: so shall they ever be with the Lord.

CHURCH COVENANT.

As we trust that we have been brought by divine grace to receive the Lord Jesus Christ, and by the influence of his Spirit to give ourselves up to him, so we do now solemnly covenant with each other, as God shall enable us to walk together in brotherly love; that we will exercise a Christian care and watchfulness over each other, and faithfully admonish and entreat one another, as occasion may require; that we will not forsake the assembling of ourselves together, nor neglect the great duty of prayer for ourselves and for others, that we will endeavour to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and, by a pure and lovely example, to win our kindred and acquaintances to the Saviour, to holiness, and to eternal life; that we will participate in each other's joys, and endeavour with tenderness and sympathy to bear each other's burdens and sorrows; that we will seek divine aid to enable us to live circumspect-

* 1 Pet. ii. 24. Rom. vi. 2, 8, 11.
† Such as Luther, Beza, Calvin, Salmasius, Casaubon, Venema, Dr. Wall, in his history of Infant Baptism, Dr. Hammond, Bishop Taylor, Dr. Doddridge, Dr. Campbell, and many others.
‡ Thess. iii. 5.
§ Tim. iii. 5.
|| 2 John x.
¶ 1 Cor. v. 10.
|| Sermon on Justification.
|| Acts viii. 26-40.
|| This article is defective. It does not represent the deep corruption of man with sufficient force.

ly and watchfully in the world, "denying ungodliness and worldly lusts," and remembering that, as we have voluntarily been buried by baptism, and have been raised up from the emblematical grave, so there is on us a special obligation henceforth to lead a new and holy life; that we will strive together for the support of a faithful evangelical ministry among us; and, through life, amidst evil report, and good report, seek to live to the glory of him who hath called us out of darkness into his marvellous light.

From the Christian Watchman.

The Missionary Spirit identified with a high tone of Religious Character.

This age is signally marked by the effusions of the Holy Ghost. Revivals have spread and are spreading so widely as already to open a prospect of millennial glory. And what age has been so characterized by missionary effort? And what churches have shared so largely in the blessings of grace, as those who have done most to promote the missionary interest? Let the survey be taken, and we hazard nothing from its scrutiny. The fact is irresistible, that where there has been most zeal in the benevolent operations of the day, which has discovered itself in the existence of societies, in the patronage of religious publications, in the avidity and punctuality of attendance at the monthly concert, and in the fervent, believing prayers for the extension of the Redeemer's kingdom,—there God has given evident tokens of his marked approbation,—there have been seen churches reposing in the freshness and bloom of spiritual Eden.—Their members, like trees planted by rivers of water, have stood flourishing in vigor and beauty, and bringing forth their fruit in their season. Love, and peace, and joy in the Holy Ghost, have reigned there, and Heaven has smiled upon, and prospered their every undertaking.—Fearful is the contrast which the opposite part of the picture presents.—Discord and error, lethargy and death, are its prominent features; and these bespeak too plainly, the frown of an offended God. The truth is no less obvious in the cases of individuals. What men have been so eminently holy as a few are Whitefield, Brainerd and Swartz, Martin and Ward? And these men were ardent, bold and self-denying missionaries. Inflamed with the love and spirit of their divine Master, they braved the vicissitudes of seasons, the severities of climate, the reproaches and insults of the enemies of the cross, and the extremities of want and suffering of every name, until the blest news of salvation had echoed amid the wilds of savageness and idolatry. Sounds of heavenly mercy, mingled with the wild blasts of Greenland, whispered peace on the warm breezes of India and turned the yell of murder into the voice of prayer and praise. These were men of extraordinary attainments in spiritual excellence, and possessed eminently the virtues of a holy life. Never were minds more pure and heavenly, more elevated and enlightened more tempered and refined more dead to the world, more impressed with exalted conceptions of the divine character, and the destinies of the immortal soul than were theirs. It is grateful to contemplate them in all that humility, benevolence, integrity and self-devotedness, which formed their characteristic excellence. Their health and lives, the passion of their genius, their brightest scholastic attainments were given to the great work of evangelizing the heathen as best worthy their all.—We need no greater argument for the suitableness of missionary labor to an elevated and heavenly mind than is presented in these illustrations.—It was the very element in which their holy tempers could best exist;—and indeed who is there, who, when he has felt most the influence of religious affections, has not at the same time felt it to be his greatest happiness to aid the extension of the Redeemer's kingdom?

We have wished, in the simplicity and love of truth, to bear testimony to the labors of love exemplified in the missionary cause. Nor did we think it could better be done than by showing its subserviency to every thing valuable in the Christian character. But if this is ineffectual, let the enemy of missions be carried among the wretched votaries of ignorance and barbarity, for whose good these labors are directed, and witness their cruel tortures, and the soul-piercing sights of heaps of human flesh mangled and crushed by the car of their idol, and think of the more cruel state of a soul unpardoned, and ignorant of its Saviour; then let him turn aside and listen to the song of praise breaking on his ear from a neighboring zayat; let him travel our western wilds and contrast

the yells of savage cruelty, with the plaintive tone of Christian gratitude; as the Indian tells, in all the artless simplicity of nature of his communion with God, "in the dark wood wid teary face;" and if there is a spark of grace in his soul, it will kindle in commiseration on the one hand, and glow in holy fervor with the pious feeling on the other;—aye, if he has a spark of humanity, it will discover itself here, and cause him to weep over such horrid scenes of barbarity and blood, and bless the efforts of him who labors for their extirpation.

We have said that the object of Missionary effort was that of benevolence. It is purely and eminently so. If philanthropy seeks out the wretched prisoner who pines amid the loathsomeness and infections of prisons, this does more. It flies like a kind and pitying angel, to break from the captive sinner the galling fetters of sin; administers to his wounded breast the balm of heavenly consolation; illumines with celestial light the dreary and desolate caverns of moral death, and brings forth the prisoner to the liberty of the sons of God, and to the light of the Sun of Righteousness. In short, it aims at the salvation of the immortal soul, on which are fastened chains of endless death, and in comparison of the value of which every thing else sinks into insignificance. The effects already produced by missionary exertions evince this, and give cheering evidence of their future triumph.

There is in the show of arms and the din of battle, a glory that inspires the soul with conceptions of sublimity and grandeur; but the glittering of arms, the graceful wave of banner and plume, the spirit-stirring sound of music, and every thing that conspires to promote the pageantry and pomp of war, become sickening when contrasted with the destruction of growing fields, the devastation of cities; the groans of agony, and the shrieks of death. But you have no such associations as these connected with the triumphs of the gospel. A voice from eternity summons you to the conflict, and holds out the richest reward of fidelity.—"Be thou faithful unto death, and I will give thee a crown of life." H.

From the Religious Magazine, Ohio.

REVIVALS.

We regret that for want of room we cannot give a detailed account of the following revivals in our state. Extract of a letter from Bro. James Lyon to the Editor.

Brother Sedwick.

I have just returned from a visit to the "West fork of Mill creek, and Springfield churches." The Lord is doing wonders among the people. On the 4th Lord's day in April I baptized 7 persons, one 56 years of age, the others were young. There are about twenty who told they had been enabled to trust in Christ for salvation.

Your Brother, J. L.

A precious revival in Cincinnati, Ohio. Extract of a letter from the Corresponding Secretary to the Editor.

DEAR BRO. SEDWICK,

It is truly, a time of rejoicing in our Zion. Last Lord's day (the 6th inst.) about 40 persons were baptized here on a profession of faith. And we expect about the same number tomorrow, (13th inst.)

Our meetings which are held every evening are crowded, and a deep and solemn attention prevades our assemblies.

Under the preaching of the word every countenance is fixed on the speaker. Nor is the good work confined to our denomination; the Presbyterian and Methodist churches are sharing largely in these gracious influences.

Bro. Vardeman from Ky. appears to be the principal instrument of the work in our society, zealously supported however by Bro. Challen and Bro. Patterson.

Affectionately yours

E. R.

Revival in Granville and McKean townships, Licking county. Extract of a letter from Bro. James Berry, to the Editor.

VERY DEAR BRO.

The first subjects of this reformation were brought from the gayer circles of life. The work however, has embraced some of every age, rank, and condition. Forty-three in all have been baptised in McKean township, by Eld. Nathan Wildman and myself. Eld. W. has returned to Connecticut.

In Granville, spiritual things present a very interesting appearance. A number have united with the Presbyterian church; some with the Methodist, and some with the Baptist. I administer baptism almost every Sabbath. We expect soon to constitute a church at Newark, six miles east of Granville.

Affectionately yours,

J. B.

From the Baptist Recorder.

Extract of a letter from Br. S. M. Noel, dated Great Crossings, July 6, 1828.

On this day, I have baptized FIFTY-THREE persons at this place, and received seven more for the next baptism.

In all, I have baptized for this church about TWO HUNDRED and SEVENTY-FIVE persons since the 3d Saturday in April.

Within the same time, about FIFTY have been baptized for Stamping Ground church, (six miles off.)

Last Lord's day, I baptized eleven at Frankfort.

In haste, yours,
S. M. NOEL.

Revival in Rhode Island.—In Middletown and Newport, we are credibly informed, 250 persons have probably obtained a good hope, since the 1st of May. About 50 have joined the 2d Baptist Church in Newport, and perhaps the same number have united with the 1st Baptist Church. The good work proceeds happily.—Chr. Watchman.

From the Christian Watchman.

Extract of a letter to a friend in Boston, dated Camillus, N. Y. July 6, 1828.

The Lord has done great things for us in this place. He has poured out his Spirit among us; and converted some of our neighbours and their children. He has also condescended to come under my roof. Two of my family have been brought to love, and profess the Saviour. About 26 have been buried with Christ by baptism. The attention of the people has been called up to the important subject of religion. Our meetings have been crowded. It has been judged that more than 600 persons have assembled at the water side, to witness the ordinance of baptism. The Lord is carrying on his work in many places in this region. In the town of Marcellus, many of the youth have been brought to bow to the mild sceptre of Jesus. I saw fourteen not many days ago baptized in Skaneateles Lake. Most of them were blooming youths. It was a most pleasant sight to me. When I think what the Lord is doing, I cannot help rejoicing, and praising him for his wonderful works to the children of men.

A. B.—

Extract of a letter from a Baptist Minister in Georgia, dated June 28, 1828, to a Minister in this vicinity.

"I have baptized since last August about 170 persons, and Br. White about 400.

"The Lord is stirring up the churches in the middle section of Georgia in a wonderful degree. On the third Lord's day in May, 62 were baptized at Bethesda, Georgia. And 50 at another place. Probably 300 Methodists and Presbyterians have been baptized by our ministers during this revival."—Ib.

Extract of a letter from Br. S. Salisbury, to the Editor of the N. Y. Baptist Register, dated Phelps, Ontario Co. July 9th, 1828.

MR. EDITOR,

It is with pleasure that I inform you of a revival in this place. The youth especially, from ten to fifteen years of age, are seriously impressed. Some give evidence that they are taught by the Spirit of God; they declare that they are brought to see and feel, that their hearts as well as their lives, are sinful; that it would be just in God to condemn them forever; and to leave them to endure the consequences of sin, in a state of banishment from his presence; that their salvation wholly depends on the free and unmerited grace of God. Our meetings have been refreshing, and our parting seasons affecting. How beautiful to see the youth, solemn, calm, deliberate, and adorned with Christian meekness. O for a humble and thankful heart.

STEPHEN SALISBURY, JR.

SUCCESSFUL EFFORT.

Elder Abner W. Clopton has spent the last six months in the state of Georgia as agent for the Columbian College. During that time he has obtained subscriptions to the amount of eight thousand five hundred dollars, of which five thousand have been transmitted to the Treasurer of the College. Through his exertions about one thousand dollars will have been brought into the treasury of the Baptist General Tract Society, and about two hundred new subscribers added to the list of this paper. In addition to this he has preached almost every day, has witnessed the most happy revivals, and has been present at many baptisms. We concur in opinion with our esteemed brother, that in cases where fifty or sixty are baptized at the same time, and by one administrator, any attempts to hurry the service, have a tendency to lessen its solemnity. A calm deliberation, is surely most befitting the sacredness of the occasion.—Col. Star.

For the Christian Secretary.

MR. EDITOR,

I read your paper with increasing satisfaction. Your correspondents have written on some important subjects, with clearness and much ability. Let them go forward.

Many subjects of deep interest to the

churches, can be discussed to the best advantage perhaps in our religious papers. And why may we not occasionally have an exposition of some passage of scripture, which is not so readily understood by all your readers. I would call the attention of your correspondents to 1 Cor. xii. 28. "And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues." Some of these have ceased. But what is meant by helps, and governments? We profess to be built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; and if we have not all the original pillars, let us retain what we can. If some "ready writer," will take up his pen, and give us an exposition of this subject, he will confer a favour upon, Your friend,

OMICRON.

Extract of a letter to the Editor, dated M—, July 12, 1828.—We insert this extract on account of the important reflections which it contains, and to exhibit the nature and value of fervent piety. It is diffusive, and will be always active in the promotion of truth and holiness. How much society are indebted to the unobtrusive labours, and devout prayers of humble individuals, who really love God and the souls of their fellow men, the last judgment will determine.

"I arrived in safety at —, in two weeks from the time that I left home.—About the middle of June I commenced a school, which I engaged to keep for one quarter, in which I am now engaged. I have felt, and still feel, that my present situation is one of usefulness, if grace is given me to be faithful. My school consists of a little rising of 20 scholars, who I think taken together, are not backward in literary acquirements. But I have thought, that at least some of them were lamentably ignorant of those truths of religion, which they ought to know. Alas! how many parents fail in regard to the religious education of their children! How many almost entirely neglect to do any thing to promote their eternal welfare.—Were this all, the children of ungodly parents were less the objects of our pity than they now are. Strange to tell, they take their beloved offspring by the hand, and lead them down to shades of endless night! By their wicked examples, and by instilling into their minds false and erroneous sentiments, they shut their eyes against the light, cause them to become hardened in sin, and will at last be found chargeable with their eternal ruin. How unworthy such parents the name of parent! How unfit to be entrusted with the parents of the children entrusted to my care, I know of but one who is hopefully pious. Some of them seem inclined to believe that doctrine so pleasing to the carnal heart, "Live in the indulgence of sinful gratifications while you live, and then be happy eternally." A number of them attended a Universalist meeting last Sabbath, seemed highly pleased, and invited the preacher to preach in this place. He accordingly made an appointment to preach here three weeks from to-morrow. Oh, pray that not error, but truth may prevail, and that I may be enabled faithfully to discharge my whole duty. To impart to my pupils not only literary, but religious instruction, and that should no fruit of my labours be seen by me in the present life, it may appear in eternity that they have been attended with a divine blessing, and made instrumental of the everlasting welfare of precious and immortal souls."

For the Christian Secretary.

"They shew the law of God written on their hearts."

Traces of the original law of our creation, are still legible on the human heart; and as a general principle, the position holds true, that in proportion as the solemn sanctions of this law are held up before the youthful mind, so will be the tendency to virtuous habits. And in proportion as these sanctions are denied, or are kept out of sight, in that proportion will be the tendency to evil. It is in vain to urge, that we sometimes find a virtuous character in him who denies the doctrine, that "after death is the judgment," when the wicked will "be punished with everlasting destruction from the presence of the Lord and the glory of his power, and the righteous shall be received to life eternal." In the first place it remains to be proved, that any man has yet been able entirely to obliterate his own consciousness of future accountability to his maker—and although by avoiding all those things which are calculated to keep alive, and to strengthen this conviction, he may succeed so far as to weaken materially his sense of moral obligation; yet that law which God has written on the heart of man, will sometimes be heard, if not as formerly, in thunders which cause him to tremble, yet in such a manner as to render him uneasy, and cause him to hesitate at the commission of crime.

There must, where the gospel comes, always exist a *perhaps* I "must stand before the judgment seat of Christ."—Pos-

sibly it may after all be true, that "God has appointed a day in which he will judge the world in righteousness." In human governments, when patriotism and love to righteousness does not controul the passions, and conduct of men, the penal sanctions of the law are designed to keep the evil minded in awe. Just so is it under the divine government. Here the friends of holiness and truth, are ruled by that strongest of all bonds, love; while the moral governor of the world will rule his enemies with a rod of iron. He makes those to dread the penal sanctions of his law, that will not submit cheerfully to his easy and blessed reign.

It is thus that he restrains the wrath of man, and renders this fallen world a suitable place of probation for intelligent and accountable creatures. The superstitions of Rome tended to weaken this sense of moral obligation, not by denying accountability, but by placing the penalty, and the pardoning power, in the hands of a sinful mortal, and thus weakening the sense of accountability to God. And every scheme of man's devising has had this object in view, while the scriptures declare in a tone of awful solemnity, "I have set my king on my holy hill of Zion—God is Judge himself" of the quick and the dead.

It is impossible for us now, in this land, to determine what would be the appalling result of the denial of future accountability, should the sentiment become as universal as the opposite. Those who profess to hold this sentiment, breathe a moral atmosphere, and enjoy privileges in common with the fellow citizens of an entirely different character, and thus the influence of their sentiments is in a great measure neutralized. We must look to revolutionary France, for the practical result of this sentiment. Here we may find the most certain test which has ever been exhibited. Revolutionary France however, was not in all respects a fair test; for she was professedly Atheistical in her belief, and death was proclaimed an "eternal sleep." But modern infidelity offers a premium for crime; in a life of endless joy and happiness secured to the foulest sinner, by the oath and promise, and the perfections of JEHOVAH.

B.

For the Christian Secretary.

Dr. Woods, of Andover, Mass. and Dr. Wilson, of Cincinnati, Ohio.

These two great luminaries of the Congregation-^{al}, and Presbyterian Church, one of them shining in the eastern, and the other in the western horizon, have both recently, and nearly, if not simultaneously, directed their rays upon the dark and bewildering subject of infant sprinkling. And if evidence were wanting to convince the humble inquirer after truth, that the light that is in them on this subject is darkness, they may find in the respective publications just sent forth by these learned divines, that they cannot, in the nature of things, both have derived their light from the only fountain of true "light and truth," the Bible. And for this plain reason, "their witness does not agree together."

On the one hand, Dr. Woods admits what every candid reader of the Bible must admit—that "whatever may have been the precepts of Christ or his Apostles, to those who enjoyed their personal instructions, it is a plain case, that there is no express precept respecting infant baptism in our sacred writings. The proof then that infant baptism is a divine institution, must be made out in another way." see page 11. Again, page 150, Dr. Woods says, "For myself, I could without any serious scruples of conscience, adopt immersion as the usual mode of baptism."

But on the other hand, Dr. Wilson admits of no compromise respecting the positive institutions of Christ; but hesitates not to admit the principle, that we as Baptists have always held, that if the "mode" which the Baptists adopt is right, it excludes from the Lord's table all those who do not "adopt" it. "It is plain," says Dr. Wilson, "that an ordinance of divine appointment, cannot be administered correctly in two modes so widely different, as immersion and sprinkling."—see page 10 of his work. Dr. Wilson assumes the ground, (for prove it he cannot,) that sprinkling is the exclusive mode of baptism, agreeably to the original law.

Thus we see how the doctors disagree. One, admitting immersion and sprinkling both, to amount to a compliance with the divine law; the other claiming sprinkling exclusively to be baptism. One claiming that the law is not peremptory in regard to the mode; the other claiming that it is. Dr. Woods seems to write under the influence of a spirit of accommodation.—Dr. Wilson seems determined to maintain his favourite hypothesis, that sprinkling is the exclusive baptism, in despite of reason and scripture. In proof of which remark, we give the text in which he claims to find it, "There are three that bear witness in earth, the spirit, the water, and the blood, and these three agree in one."

If either of these luminaries should write again on this subject, we hope their light will be like that of the Sun, which shineth from the one part under heaven even to the other part; and that there will be no opposition, producing discord

in the heavenly bodies. Surely there is a true light, and it shineth even now, in the sacred oracles. Blessed are they that read, understand, and obey.

B.

COLUMBIAN COLLEGE.

The Agent of this Institution very gratefully acknowledges the receipt of the following sums, as forwarded to Mr. Albert Day, of Hartford, Conn. by subscribers for the relief of the College:—

Hon. N. Woodruff, Farmington, Con.	\$5
Rev. H. Stanwood, for the Baptist Chh. in Bristol.	50 50
Rev. I. Kimball, Wallingford, for himself and other subscribers in his vicinity.	72
Rev. A. Brunson, for himself and Chh.	34
Mrs. Sherwood, Fairfield, 25.	59
Deac. Reuben Post, for the Bapt. Chh. in Saybrook.	93 75
Rev. Oliver Wilson, for subscribers in Montville.	22 50
Rev. Asahel Morse, Suffield, for subscribers in his Church.	26
Rev. Calvin Philcox, Suffield, for the Chh. under his care,	50
	\$378 75

It is devoutly hoped that those who have not paid, will forward the amount of their subscriptions without delay; and that those who hold subscription papers, will forward the full amount subscribed—as a great number of small deficiencies would amount to a considerable sum, which we should have to provide for. Will not those who have sent on a less sum than the amount of subscription on their paper, be so good as to obtain the remainder and forward it as soon as possible. If any of the subscribers fail, will they not obtain others to an equal amount. It affords much pleasure to observe, that in two or three instances, a larger amount than that subscribed is forwarded. All who can thus add a little to the sum, will confer a favour that will be duly appreciated. The Agent entreats all those with whom he left subscriptions, to forward the amount as soon as in their power; as it will exempt him from long journeys to obtain small sums—and confer a debt of gratitude on his family, and the people of his charge, who have already been deprived of his society and labours two years, that he might devote himself thus to the service of the denomination abroad. Every generous assistance given by his brethren, will long be remembered with gratitude.

ELON GALUSHA, Agent.

For the Christian Secretary.

EXEGESIS.

1st Tim. v. 24, 25. "Some men's sins are open before hand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest before hand; and they that are otherwise cannot be hid."

To obtain a correct understanding of these words it is necessary to consider the general strain of the Apostle's reasoning in the context. In view of the important station which Timothy occupied, Paul gave him a solemn charge in reference to his treatment of officers in the Church and the care which was requisite in investing candidates with the ministerial office. Hence the remarks above were directed to that subject. This is so clear that it is generally if not universally admitted, by commentators.

The obscurity which rests upon this passage to a mere English reader appears to me to arise almost solely from the want of a more literal translation. Although it may appear pedantry and presumption for me to censure the translation of our scriptures and of the learned McKnight. Yet I think neither has done justice to the expression. "Some men they follow after." Our translation leaves it uncertain whether men are nominative to follow in opposition with they, or without it is in the possessive case governed by sins understood, omitting the apostrophe, or in the objective governed by after, as a preposition. McKnight has relieved us from this ambiguity by placing "some" under the government of the preposition, "in." He renders this sentence, "but in some especially they follow after." There appears no necessity of using both in and after. It might better be rendered "But after some they follow" or more literally "upon some." I he word *epakolouthousin*, translated follow after is compounded of the preposition *epi*, upon governing the dative *tisi* some and *akoloutho*, to follow. Had the verse been translated, The sins of some men are previously manifest going before into condemnation, but upon some also they follow, it appears to me it would have been perfectly clear in its literal construction.

The remarks of Paul to his son Timothy in these verses, are to this effect: that while he must use great care in selecting and ordaining to their sacred offices Elders and Deacons in their churches, lest by laying his hands hastily on any he should be accessory to the injuries they might produce and thereby be partakers of their sins, there were some whose sins were so openly and notoriously manifest, that without a particular examination they brought the applicant for the office into condemnation, while others whose characters were base, but who had by artifice

contrived to keep their offences from the public, would eventually find their sins follow upon them to their condemnation and expulsion from the ministerial office. In like manner, also, the good works and excellent characters of some are previously manifest; and where they exist in the faithful christian, if they are not now so manifest yet they cannot long be hid.

A few reflections arise from this passage, and

1st. That sins in a minister appear in their most glaring hues. This is for our admonition.

2d. That although their sins may for a time be concealed by a little hypocritical grimace and a few long prayers, yet they will eventually find out the perpetrators.

3d. That if we as zealous in goodness, although performed with so much modesty and secrecy, that our left hand knows not what our right hand does, they will not long be hid. This is for our encouragement.

4th. That due caution will always enable us to proceed with perfect safety in putting a brother into the ministry. This is for our instruction.

K.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, AUGUST 2, 1826.

ASSOCIATION RECORD.

The *Southern Union Baptist Association*, held its Annual Meeting in North Stonington, June 18th and 19th, 1828. Brother George W. Appleton delivered the introductory discourse from Acts xvi. 5. Br. Jonathan Miner was appointed Moderator, and Br. Jabez S. Swan, Clerk.—There are in this Association 12 ordained Ministers and 1 Licentiate, 14 Churches, and 2677 members; additions the last year, 82. Among the resolutions passed by this body, we find the following:

Resolved, That we still recommend to the Churches to unite with the Baptist Convention in Connecticut, and also that we patronize the Christian Secretary.

Resolved, That we still recommend the observance of the first Monday evening in each month, as a concert for prayer.

Resolved, That we recommend to the Churches composing this Association, to form Tract Societies, auxiliary to the Baptist General Tract Society.

Resolved, That the religious observance of the 4th of July, be still recommended.

Resolved, That we view with deep regret, the inattention of the Churches in general, to the law of Christ against intemperance; and we hope that all persons, especially those who profess godliness, will seriously consider the important injunction, "Touch not, taste not, handle not."

Resolved, That the Association hold its next session with the Baptist Church in Plainfield, on Wednesday after the third Lord's day in June, at 10 o'clock, A. M.

Appointed Br. Asher Miner to preach the introductory discourse; Br. Jabez S. Swan his substitute.

Seven of the Churches composing this Association are located in this State, 6 in the State of Rhode Island, and one in Coventry and Sterling, part in each State.

The Churches in this State which belong to this Association, are 1st and 2d Groton, 1st and 2d North Stonington, Stonington Borough, Plainfield, Preston city. Those in R. Island, are Exeter, Richmond, South Kingston, West Greenwich, Warwick, and New Shoreham.

The *Warwick Baptist Association*, held its Annual Session with the Baptist Church at Lattentown, N. Jersey, June 11th and 12th, 1828. Introductory Sermon by Rev. Wm. Warren, from 1st John, iv. 8.—Rev. Aaron Perkins was chosen Moderator, and Rev. L. Fletcher, Clerk.

Number of Churches, 20; Ordained Ministers, 11; Licentiates, 3; Baptized last year, 79; whole number, 1371.

MINISTERS' MEETING.

The Baptist Ministers' Quarterly Meeting for Hartford and Middlesex Counties, was holden agreeably to appointment, at Bristol, July 29. Many subjects were discussed, and some good, we trust, was done; while under the smiles of the Head of the Church, the bands of Christian affection were strengthened.—At the close of the meeting, the following resolution was unanimously adopted:

"Whereas, it is a solemn truth, that we are entirely dependent on God, for success in the "ministry of reconciliation;" and knowing that He has made it our duty and privilege to look to him by prayer for the Spirit's help, and in fulfillment of his gracious promise, has often "sent prosperity;"

Therefore *Resolved*, That we, the members of this meeting, will set apart a portion of time every Lord's day morning, when practicable, near the rising of the sun, either in our closets or in our families, for the purpose of special prayer to God for the success of our own, and each other's ministry; for success to the combined exertions of our brethren of the Convention in this State, and for the universal prevalence of truth in the world. And that we will recommend the adoption of this measure, to the several churches and congregations to which we administer.

The next meeting is to be held in the city of Middletown.

The National Preacher for July, contains two Sermons; one by Rev. Ashbel Green, Philadelphia—Text 119th Psalm, 130th verse, "The entrance of thy words giveth light; it giveth understanding unto the simple." The other by Rev. Austin Dickinson, A. M. New-York, founded on John v. 39, "Search the Scriptures, for in them ye think ye have eternal life."

We cannot withhold the expression of our cordial approbation, of the views of scripture doctrine and church government, adopted by our brethren at Halifax, N. S. This article will be found on the first page of this paper. This document, for simplicity, comprehensiveness, explicitness, brevity, and exact conformity to scripture testimony, has, in our judgment, rarely, if ever been equalled. We trust our brethren of other churches will profit by this hint. It is always gratifying to see a good thing well executed. Many of the views of Gospel doctrine, and Christian practice, adopted under the title of Articles of Faith and Covenant, are quite too prolix and complicated to be as useful as they might otherwise be.

REVIVAL IN CINCINNATI, OHIO.

We are informed by the latest dates from Cincinnati, Ohio, that it is truly an interesting time in regard to religion in that city. Within a month past 300 have been added to the Presbyterian Church, and 25 to the Baptist Church, and a large number to the Methodist Church. The places of worship are exceedingly thronged, and a deep and solemn attention reigns. Meetings are held every evening, and frequently in the day time. Thus are sinners under the teachings of the Holy Spirit, flying in clouds to Christ, as doves fly to their windows in view of an approaching storm. Who that loves the truth, will not at the contemplation of such scenes, be constrained to cry, "So O Lord, let thy kingdom come, and thy will be done throughout the habitable earth, as it is done in Heaven."

ROCK SPRING INSTITUTION.

It is particularly desired, that those who are disposed to avail themselves of the opportunity now presented, to aid this institution by pecuniary donations, should forward whatever they intend to bestow as soon as practicable, to this office; as the time is near when remittance should be made. We would further give notice, that Rev. Mr. Kennan, of Illinois, Agent for this Institution, is now in N. England, and will probably pay a personal visit to some of our Churches in this State. He is now on a visit to R. Island and Massachusetts, and will return through Suffolk.

General Intelligence.

The South.—The madcaps of the south, who talked so much about a dissolution of the Union, are completely frustrated in their treasonable projects. The people will not go with them, and the governor of South Carolina has given them a severe rebuke. The Union is safe.

The denunciations in South Carolina and Georgia against the Western States have roused the spirit of Tennessee and Kentucky. A Knoxville (Tenn.) paper intimates that the threat of closing the Southern markets against the horses, cattle and hogs of the Western States, is of no importance; for the prices are so low and the pay so bad, that the drovers have generally been much injured, and many of them irretrievably ruined.

Colleton District in South Carolina, where certain individuals have said so much about resistance and disunion, contains 21,770 slaves! and 4,631 whites!!

At a meeting in Beaufort, S. C. it was resolved, that no gentlemen present would hereafter take the Charleston Courier, or City Gazette. These two papers are in favour of the administration, and of the Union of the states. A communication from one of the first citizens of the state appeared in the next Courier, an extract from which follows:

"I speak confidently when I say that nineteen twentieths of the good citizens of Charleston will rally round those public journals which speak the language of Washington, and hold up to indignation and abhorrence the miserable and noisy clamors of a few infatuated men among us."—*Hamp. Gaz.*

Forgery.—Luther Richardson, Esq. of Portland, a Counsellor at Law of respectable standing, has forged notes against various individuals to the amount of 25 or 30,000 dollars. His conduct is unaccountable. A large proportion of the loss falls upon those who have been his best friends.—*Id.*

New disease.—The disease which lately prevailed in Cuba, has made its appearance in Charleston, S. C. where one fourth of the population have had, or now have it. Its duration is from 6 hours to 3 days. It frequently attacks strong, healthy men in the finger or toe, and the pain is often very acute. It has not proved fatal in any instance.

Since the preceding was in type, we have received the Charleston Observer, from which we copy the following:

The prevailing epidemic appears to prostrate whole families at once; and no age or sex escapes its grasp. Its attacks are generally sudden—commencing with an excruciating pain in a finger, a toe, or some other member of the body, accompanied with a swelling and soreness of the joints, nausea, a high fever, and sometimes, with a cutaneous eruption. In its violence, it does not generally last more than one or two days, and the remedies applied are generally mild cathartics and febrifuges. But its effects appear to be something more permanent, as none who have had it appear to have recovered in all respects. They complain still of soreness and debility. It is spreading very rapidly, and from present ap-

pearances, but few will have the good fortune to escape it. It is, we understand, extending in the country as well as in the city—at the north as well as the south. In consequence of its not being considered fatal, it excites but little alarm.—*Id.*

[The disease is called Dengue.]

Southern Expedition.—We understand that orders have been issued from the Navy Department, to the commanding officer of the West India squadron, for the immediate return of the sloop of war Hornet to the Navy Yard at New-York, to undergo the necessary repairs to fit her for the expedition to the South Sea and Pacific Ocean. The Hornet is the smallest sloop of war, we believe, in the service, and may, by removing her heavy armament, and by some other alterations, be made a good discovery ship. We learn that several naval officers, on different stations, have been sent for to join the enterprise. We have not heard who will be the senior officer, but understand the appointment will soon be made. We learn, also, that it is in contemplation to send one or perhaps two small merchant brigs in company with the Hornet. These small vessels will be of essential service to the enterprise, and may greatly extend its usefulness. We do not know, however, that these brigs will be procured by the Navy Department, but they will act entirely under its control. The provision made by Congress for the expedition was not as ample as was desired by its projectors, but it was all that could be obtained amid the hurry of the close of the session.—*Nat. Intelligencer.*

THE UNION WILL NOT BE DISSOLVED.

No: far from it. There is not a man, woman, or child, from Maine to Georgia, however foolishly he may talk, that would dare to commit the fatal deed, if he had the power. We have been exceedingly gratified in reading the speech of Governor Taylor of South Carolina, the very focus of its content, at a public dinner on the Fourth of July. The following are extracts—*N. Y. Obs.*

"This severing of a member from an established Confederation is not so easy a matter as some seem to think. The project I meet with in some of our newspapers, of forming conventions, of withdrawing our Senators and Representatives, will repeal no law or treaty now binding upon the whole. Those who act under the authority of the General Government, if they do their duty, must, on its performance, bring the two authorities in collision. There is no eluding the question; it would arise the first hour after the dissolution is attempted, and then—but I will not go on. The picture, or rather, the reality, ought to be veiled, forever veiled from our eyes."

"I do not yet despair of the republic: I cannot believe that the strongest motive which actuated the States in forming this confederation, can long be lost sight of—I mean our foreign commercial relations. I believe that when this regulating of commerce, so much relied on, shall be found to have destroyed it, that our General Government will retrace their steps. I well remember when Mr. Jefferson, and a majority of the wise men of the nation, maintained, that, by commercial restrictions and embargoes, he could bring Great Britain to terms—in other words, that it was a substitute for war. At this day, how many advocates could you find for this mode of making war? The opinion is gone out as completely as the opinion of that Pope and Conclave who condemned Galileo to the Inquisition, for saying that this world of ours was round."

"Our Representatives in Congress demonstrate, with too much success, that, with the present minority, they can afford us no relief; and still I rely on the ballot box; when the nostrums of our political empirics shall have failed to bring down the showers of gold into the laps of all the North, East, and West; when our own energies and self-denials shall have left them to bear the brunt, in paying the bounties they expected to wrest from us; when they see that we can and will raise our own horses, mules, cattle, and hogs, and spin, and weave, and wear our own homespun, and make our own iron; when they shall perceive, that, even among ourselves, these trifles are calculated to make the rich still more rich, and the poor still more poor; then the suffrages of the People, and not of great capitalists, would tell. Then the cries of the landlocked Yankee sailor will be heard. I have not despaired. I see nothing yet to make me willing to give up the ship."

"If I have any firmness, it will be exerted to preserve the Union—to preserve, protect, and defend the Constitution of this State and of the United States."

The quackery of signs is pushed even farther in Germany than at London or Paris. A druggist at Berlin designates himself "privileged mouse-destroyer to his Majesty." It is said, however, that a member of the royal family refused to a turner permission to assume the title of "maker of wooden legs to his Royal Highness."

An Unspoken Speech.—Lord Montmorris, says B. rington, sent a florid speech, which he intended to have spoken in the Irish House of Lords, to the press: the debate on which the speech was to be spoken did not ensue; but his Lordship having neglected to countermand the publication, his studied harangue appeared next day in the Dublin newspapers with all the suppositions, cheerings &c. duly interspersed! I believe, he adds, a similar faux pas has been committed by some English legislator.

Hard Times for Rope Dancers.—Last week Portsmouth, N. H. was visited by a performer on the tight and slack rope, and a singer of songs, both of whom had performed in sundry Theatres with success. They exhibited here four nights, and went away \$50 the poorer for their visit, notwithstanding liberal abatements in the rent of their Hall, &c. One of them, a foreigner, said, "A company is coming here from Salem—I pity for them. Poorest place I ever saw."—*Portsmouth Obs.*

Another.—We were last week annoyed by a party of fellows, calling themselves the "Columbian Company." They rode into town on horses, spotted by nature or chemistry, and took no small pains in exhibiting them to the gaze of all manner of boys both young and old. Having performed one evening, their plan of operations was embarrassed, and in fact frustrated, in consequence of a certain disaster experienced by their tent. They adjourned their session in this place; we hope, never to meet here again. We have heard a few facts touching their movements in Old Hampshire. In Springfield, a license was

given them to perform two nights. They performed a third night—were complained of—were bound over for appearance at Court, in the sum of \$300, which, not finding bondsmen, they were obliged to deposit with the proper authorities. At Ware, they stopped about a week, and are supposed to have taken not far from 1000. The Manufacturing Company unquestionably sustained a very serious loss from the mental dissipation of their workmen. Arriving in Belchertown, the Selectmen—to their honor be it recorded—refused them a license to exhibit their spotted horses, spotted clothes, spotted clown, and spotted every thing that belongs to them. Where else they went before they arrived here, we know not. From Amherst, they proceeded to Enfield, where receiving encouragement from one of the Selectmen, they commenced preparations for performance. They were however obliged to decamp, as a majority of the Selectmen would not grant a license. Onward they went to Greenwich, where, we understand, they obtained a large audience. Here we leave them, being sufficiently disgusted with tracking them thus far.—*Amherst (Mass.) Enquirer.*

Samuel Patch leaped off the high rock, at the Passaic Falls, N. J. into the basin below, a distance of 80 or 90 feet, not long since—making the third time he has taken this hazardous leap, without receiving any injury. It appears from this account, that he struck the water in such a way as not to sink, and that he immediately swam to the shore, and ascended the rock again without any assistance. Some of the New York papers took the liberty to call him a crazy man, for venturing his life. Mr. Patch takes it in high dudgeon that they should call him crazy. And to satisfy them that he is perfectly sober, and in possession of his proper faculties, he will again perform the feat on the 28th inst.; and that it is done by an act of which he has both the knowledge and courage to act upon.—*Middletown Sentinel.*

Solomon Southwick is writing the life of Wm. Morgan. The book is to be published in Sept. and the copy right to be secured to Morgan's widow.

Inoculation.—The time for budding fruit trees has arrived, and we hope that it may be more generally improved than it has been heretofore. The principal reason why more good fruit is not cultivated, is that it takes so long to get the trees in a bearing state. There are few farmers, however, who have not good apple stocks for inoculation, the fruit of which is now of little worth. If these were budded the present season, in three or four years they would begin to yield fruit. The difference between indifferent fruit and that of the best kind is so great, that few we should hope would forego a luxury so cheaply to be obtained.

In the Spy of the 2d inst. we made some remarks on the practicability of a more extended application of grafting and inoculation, and alluded more particularly to the inserting of the Madeira nut, or English Walnut on the butternut stock. A friend of ours who has cultivated that nut, and who has inoculated almost all kinds of trees, says that the Madeira nut tree so nearly resembles the butternut and black walnut, that he has no doubt of its growing well in either of them. We hope the experiment may be made, particularly in those parts of New England, where the winters are most mild, and best adapted to the rearing of this nut. We hope, also, that some of our neighbours may try the experiment of budding the improved varieties of the shagbark walnut, upon those of a poorer quality, and also upon the pignut tree.

In confirmation of our former remarks, we find in the New-England Farmer a letter from a correspondent, who says he has four thousand scions growing which were set this spring, among which are pears in locust and forest hazle stocks, and apricot, peach, and mulberry—scions in plum tree stocks. The pear often does well in apple stocks, and generally does so in the quince and wild plum or shad bush.

But we would direct the attention of our farmers particularly to the cultivation of the grape. The wild grape vine grows spontaneously almost everywhere. Many of the vines are barren, and a considerable portion of those that are not, yield fruit of but little value. These might be inoculated with kinds that are valuable, and thus rendered productive and profitable. The *Isabella Grape*, a species recently introduced into New-England from North Carolina, is found to combine in a remarkable degree, the excellence of the imported varieties with the hardiness of our native grape, and is altogether superior to the best of the latter kind. Those who cannot procure buds of the *Isabella*, may still make their barren vines productive, and improve those which bear the sour and inferior kinds of the common wild grape, by budding them with the white and pale red varieties, which may be procured in almost every town.—*Worcester Spy.*

Falls in Georgia.—Mr. Foster, a correspondent of Sullivan's Journal of Science, gives a sketch of several Falls in Georgia. Tucka Falls, in a small creek 150 miles above Augusta, is 180 feet perpendicular measured with a line. The water expands into fine rain before it reaches the bottom, spreads a thick spray around, and is ornamented with rainbows.

The river Tullulah (a branch of the Tugalo) rushes down a cataract 40 feet, then after hurrying through a narrow passage falls 100 feet, and in a moment after 50 feet more, and then making many short turns rushes down three or four falls of 20 and 10 feet. The sum of the fall in a mile is 350 feet. The banks are of solid rock, almost perpendicular, and vary from 700 to 1000 feet in height.—*Hamp Gazette.*

"Here" says Mr. Foster "are no artificial embellishments. The scenery wears the artless robe of nature's wildness. The romantic variety, magnificence and sublimity of Jehovah's works are untouched by human hands. The Rapids are in the bosom of a forest, in which are seen burrows of foxes, and dens of rattle snakes, and in which are heard the howling of wolves, and the screaming of eagles;—there the wild deer bound gracefully through the small bushes, and pass the trees ruffled by lightning."

In front of the spectator, the perpendicular face of the rock on the opposite shore, presenting an endless variety of colors,—brown, white, azure and purple, overhanging, receding, angular and square surfaces,—figures in bas-relief ornamented with shrubbery—small rivulets falling in graceful cascades down the precipice,—the opening abyss, lined with massive rock,—the foaming, roaring water at the bottom encircled by rainbows, all seen at one view, produce sensations unutterable.

The most magnificent review is from a part of the precipice which projects over the abyss twenty feet, and which is gained by a descent of fifteen feet. This is half way between the commencement and termination of the rapid, near the highest part of the mountain through which they pass, not less than one thousand feet above the water, and affords the best view of the second and third falls, one of which is almost under the projection. Our company had just gained this site, sufficiently agitated with our situation, when instantly a peal of thunder burst over us, and the rain descended upon us. The young ladies took shelter under a projecting bank, from which one step might have precipitated them one thousand feet into the foaming river,—the rest of the party crowded under a single umbrella upon the point of the overhanging rock. The rock-house formerly the entrance of the Indian's paradise, but now the eagle's habitation, was before us,—the earth in front and on either hand opened wide and deep—over us roared the thunder—under us, at about the same distance, were seen and heard, the pouring and dashing of the cataracts,—"heaven's red artillery" played around—and the wind swept by with great violence. At this moment a large pine near us was lifted by the lightning, and its trunk entirely splintered to the ground. Echo answered echo from side to side, long and loud, through the caverns of the broken mountain. We all trembled, and looked at each other in silence. The ladies sustained the shock with unexpected equanimity, and kept their places. In half an hour the cloud passed over—the wind slept; the sun casting its brilliant rainbows round the falls, spread over the wilderness a mild and enchanting serenity, and we pursued our discoveries with augmented interest.

This, however, was the most sublime and awful hour of my life. Perhaps few have ever been favored with a display more magnificently impressive of the power and presence of Omnipotence. Heaven and earth seemed to display their most terrific operations, and conspired to make us feel our own feebleness.

Mrs. Hannah More.—Mrs. Hannah More, at the age of 80, has been obliged to leave her residence at Barley Wood, near Bristol, where she had lived for about 30 years, in consequence of the conduct of her servants, many of whom had been in her service above 20 years. Mrs. More had taken up her abode at Clifton, and nothing but her strong mind could bear up against such an untoward occurrence. Mrs. M's banker first discovered the conduct of her servants.

SHOCKING PIRACY!!

We have been politely favoured, says the Norfolk Herald, with the following extract from a letter, dated

HAVANA, June 28.

"We have here the account of Pirates having captured a French ship from Vera Cruz, bound to Bordeaux, and after having MURDERED THE PASSENGERS AND CREW, amounting to eighty three souls, and plundered the vessel of, it is said \$200,000, they sunk her off Cape Antonio. They afterwards captured an American Schooner from Xagua, bound to New York, with several young lads on board, who were going there for their education, AND CUT ALL THEIR THROATS.—This latter vessel having been found, a man was apprehended in Manzanillo, who proved to have been the pilot of the pirate, and he has confessed the whole. This is the story current here, and I am much inclined to believe it is true."

WORCESTER, Mass. July 16.

Remarkable Hail Storm.—On Friday last a dark cloud rolled up from the west agitated with a fierce commotion. After a copious fall of rain, a shower of hail poured down more violent than any other within the recollection of our most ancient inhabitants. The stones which fell were of singularly irregular shapes, and extraordinary size: some were picked up near Main street weighing more than one ounce, and others Northward and Eastward from the town, where the violence of the storm broke, which were stated by credible witnesses, to exceed eight inches in circumference, and four ounces in weight. In the north part of Worcester, and in Shrewsbury, great injury has been done by the violence of this remarkable tempest. At a season when the fields are covered with harvest, the sudden falling of such masses of ice has been attended with the worst effects. On some farms the fruit has been beaten from the trees, the corn torn to shreds, the English grains so thrown down as to render the sickle useless, and their product of little value except for fodder, and the grasses matted down to the earth like a carpet. The windows exposed in the direction of the storm were very much shattered. The destruction of glass, particularly in Shrewsbury, we are informed has been very considerable.

Collector.—Henry Wolcott, Esq. of Middletown, has been appointed by the President of the United States, Collector of Customs for the Port and District of Middletown, from and after the 19th inst.—*Sentinel.*

Middlesex Gazette.—Messrs. E. & H. Clark, for three or four years the proprietors of the Gazette, have sold the establishment to Messrs. Parmelee & Greenfield two young men, by whom the Gazette will hereafter be published.—*Id.*

New Harmony.—The last paper from New Harmony, contains an Address delivered by Miss Frances Wright, on the 4th July last, to the citizens of the place, at a public celebration of Independence. Miss Wright is at present the editor of that non-descript, the New Harmony Gazette. She goes all lengths in advocating Robert Owen's dangerous and immoral doctrines. She is opposed to all religion, and is a co-worker with that anti-Christian work published in New-York, under the title of "The Correspondent." Miss Wright links the bonds of matrimony are useless and unnatural. She would do away with them, and bring man to a level with the dumb beasts. Such doctrines are repugnant to all good government—and she a disgrace to her sex.

Robbery.—A daring robbery, with an attempt to murder, was committed at Peekskill, N. Y. about ten days since, on a Mr. Terry. The villains, after robbing him, rolled him off a high rock near a pond, where he was found, next day, in a lifeless state. For several days it was thought he could not live; but is now said to be on the recovery. All three of the villains have been taken—two of them in Putnam Co. and the other in Danbury in this state. Mr. Terry had been to N. York city with cattle, and was on his return home, up the

North River, with about \$1,400, when having stopped at a public house, he was decoyed by the villains, (who landed with him from the steam boat,) to the opposite side of the river, where they committed the act.

PRUSSIA & THE UNITED STATES.

"We cannot help doing honour to the king of Prussia and his ministry, as well as to the Royal Academy at Berlin, for the generous support which they have given to the scientific expedition,* which has been described in the preceding pages. Nor is this the only noble transaction, in which the King of Prussia has been deeply concerned. Within a few years, he has made freemen of a large portion of his subjects, by making them lords of the soil which they cultivate, possessors by mere fee simple. He has raised up the second, if not the first University of learning, now in existence. We refer to that of Berlin, which is not yet twenty years old. He has greatly improved other Universities in his territory, particularly that of Halle. He supports, at his own expense, as we are credibly informed, twenty five theological students at Wittenburg, on the very spot where Luther taught, and where three professors of theology still remain, one of whom is the well known Schleusner. He has made provision, that all the children of his realm shall be taught to read, and be in possession of a Bible. He every year bestows some distinguished honor or privilege on literary men, who contribute to the honour of his kingdom, and the instruction of his subjects. All this, too, with very moderate pecuniary resources, Prussia having scarcely any commerce with foreign countries.

When we think on this, and compare it with what our governments are doing in the cause of science and literature, our hearts almost melt within us. It has generally been the reproach of republics, that they had no sympathy for literature. Nay, they have often been reproached with even fearing and hating it, lest it should tend, if much honoured, to introduce inequality among the citizens.—When we call to mind, too, that literature is even taxed by our general government; that a poor student, who has not one dollar in his pocket, is obliged to pay one shilling on the pound avoirdupois, for every Latin and Greek book which he imports from Europe, which duty often amounts to five or even ten times the original price of the book; we are ready to ask, Where is the boasted illumination and liberality of the republic, and of the age, in which we live? We do beseech the enlightened men, who are at the head of our affairs, both in the general and state governments, to wipe away the reproach which rests upon us in this respect; and at least not to frown upon literary effort, by imposing heavy taxation upon it. Every petty State in Germany, not so large as one of our counties, must have its University; and that generously supported too. Here, if Universities live, it is well; a Governor's speech, or a President's Message boasts of them to the world. If they die, too, it is equally well, so far as our political enthusiasts are concerned. In the scramble for office which pervades all ranks, the higher and permanent interests, and lasting glory of the country are apt to be forgotten. The question, who are to be our next Presidents, and Governors, and Senators, and Representatives, absorbs all other enquiries. A much deeper interest is felt in the business of governing, that in the enquiry, whether by and by, there will be any thing worth being governed.

* An expedition to the East, attended with the most splendid results. The specimens sent to the Royal Museum filled 114 boxes, each from 20 to 30 cubic feet in size. The distinguished individuals employed, are about to publish observations of far greater value, than even their rich collection of specimens.—*North American Review.*

MARRIED.

In Middle-Haddam, on Tuesday evening last, by the Rev. Mr. Bently, Mr. Titus Whitmore, to Miss Eliza Dart.

At Berlin, Mr. John Stocking, to Miss Lucy White, both of Middletown.

At New-Haven, Mr. Charles Milton Pope, to Miss Margaretta Emlen, daughter of the late Joseph E. Howell, of Philadelphia; Mr. E. B. Hughes, to Miss Louisa Walter, eldest daughter of Timothy Bishop, Esq.; Mr. John H. Johnson, to Miss Betsey Ann Butler.

At Westfield, Mass. Mr. Darius North, to Miss Olivia M. Woods.

OBITUARY.

In this city, on the 24th inst. Mrs. Mary Goodwin, aged 69, wife of George Goodwin, Esq. senior Editor of the Conn. Courant.

In this city, on Tuesday last, Jane, daughter of Mr. Philemon Canfield, aged 4 years.

At Farmington, Mr. Marcus North, aged 24.

At New Haven, Mr. Theodosius Hunt, aged 34.

In Guilford, very suddenly on the 23d inst. Mrs. Clarissa Johnson, wife of Maj. Samuel C. Johnson.

A Roman pilgrim who had performed a pilgrimage all the way from the Netherlands to Rome, carrying a cross upon his back weighing 18 pounds, was, on his return, convinced of the impostures of Popery, and left his cross at Geneva.

NOTICE.

THE New-Haven Baptist Association, will hold its annual meeting with the church in Stratfield, (South Meeting House,) on the second Wednesday in August next. Services to commence at 10 o'clock, A. M.

BENJAMIN M. HILL, Secretary.

POETRY.

From the Connecticut Observer.

"And when the hour of sleep comes, and I wrap myself up in the drapery of my couch, I am almost ready to wish that the sleep of the grave had come, that I might never wake again."—*Wilton's Memoirs.*

And it has come—the last long sleep of death Has eased that aching brow; the lyre is mute Whose mournful notes once echoed to the song Of earthly hopes and fears—and weeps unstrung.

No sound is heard, save the light winds of heaven, Whose plaintive melody comes stealing round The sepulchre of death.

But there are sun-beams resting on the clods Which press thy weary form, and write upon The charnel house, "thrice blessed are the dead

Who rest in humble hope"—Mid seraphs bright, And in seraphic strains, that heaven-taught lyre

Now breathes again.—Oh! that its tones might break Upon this slumbering world. Once it aroused Its listeners from the lethargy of sin,

And many in their nightly orisons Have blest this "servant of the living God."

His wish is granted. On his lowly couch "Wrapt in its drapery," lies in quiet sleep That faded form; but for the active mind Earth has no resting-place.—Oh! I can see That spirit mounting to the highest heaven, Welcomed by kindred spirits, and at last Take refuge in the bosom of its God— Its "drapery" the Saviour's righteousness, Its self employed in ceaseless adoration: There shall our thoughts ascend, and leave the dust

With dust to mingle, till th' archangel's trump Shall wake us all.

X.

TESTIMONY OF THE FATHERS.

"Feed the church of God, which he hath purchased with his own blood."—*Acts xx, 28.*

As this passage, if correct, would annihilate Unitarianism at a blow, great efforts have been made by the abettors of the system to prove it an erroneous reading. They have taken courage from the fact that the learned Griesbach prefers another reading viz. "church of the Lord;" and such has been their confidence of assertion, that not a few who would it otherwise, have given up the text as affording no proof of the Deity of Christ. The following extracts from Burton's Testimonies of the Ante-Nicene Fathers, will set this subject in its proper light:

The first Epistle of Ignatius* is addressed to the Ephesians; and the title of it contains the following words: "Ignatius, to the church at Ephesus, which was pre-ordained before the worlds, according to the will of the Father, and of Jesus Christ our God." The same expression of "Jesus Christ our God" occurs in the title of the Epistle of Ignatius to the Romans, p. 25.

The Epistle begins thus: "I approve in God of the much-beloved name which ye have justly obtained, by faith and love in Jesus Christ our Saviour. Being imitators of God, having animated yourselves by the blood of God, ye have performed perfectly the congenial work." In this passage the term blood obliges us to refer the annexed term God to Jesus Christ, who shed his blood for us. The blood of God is certainly a very strong expression; but it was not unusual with the Fathers; and seems to afford an additional confirmation of the received reading in Acts xx, 28, "Feed the church of God, which He hath purchased with his own blood."

Of the two readings, God and Lord, it may be observed, that the Vatican MS., which is perhaps of the highest authority and antiquity of all, has God. The MS. was examined in this passage for the London edition of Griesbach's New Testament, published in 1818, and is found to contain this reading; of which the Unitarian translators appear not to have been aware, who say, in p. 331 of their *Improved Version*, "that the received text rests upon the authority of no MS. of note or value." This is also the reading of the oldest MS. of the Syriac version, which is supposed to have been made early in the second century, if not at the end of the first. Thus, though the authority for Lord, is also very respectable, the oldest MS. and the oldest version support the reading of God: to which it may be added, that the expression, church of God, occurs in not fewer than eleven passages of St. Paul's Epistles; whereas the phrase, church of the Lord, occurs nowhere in the New Testament.

It comes more within the object of the present work to show what is the authority for either reading, according to the use the Ante-Nicene Fathers have made of this passage. The usual statement is, that Ignatius and Tertullian support the received reading,—the church of God; and that Irenæus quotes it, the church of the Lord. But the truth is, that Irenæus is the only one of the Fathers of the three first centuries who quotes the passage at length, and he certainly quotes it the church of the Lord. We must remember, however, that the original Greek of Irenæus is lost, and all that remains is a Latin translation, which, although very ancient, is not sufficiently accurate for us to trust to it in the question of a various reading. For in some places, where fragments of the Greek have been preserved, we can prove that the translator confounded the terms Lord and God, God and Christ, &c. &c., and substituted one for the other. Thus at p. 296, we read in the Greek,

"the art and wisdom of God;" but in the Latin, "the wisdom of the Lord." At p. 294, the Greek has "the body and blood of the Lord;" but the Latin reads, "the body and blood of Christ." At p. 3, Irenæus speaks "of blasphemy against Christ;" but his translator renders it "blasphemy against God." The translator being proved to have made these substitutions, we cannot make much use of his authority in deciding the proper reading of Acts xx, 28; and I cannot help quoting another passage from Irenæus, which shows what his own opinion was concerning the Divinity of that person who redeemed us by his blood. He says, "Remember then that you have been redeemed by the flesh of our Lord, and restored by his blood, and holding the head from which all the body of the church knit together increaseth, (Col. ii, 19,) both confess him to be God, and firmly acknowledge his human nature."

There is, however, one passage quoted from a Post-Nicene Father, which, though it does not properly come within the scope of this work, may be noticed here, because, if the quotation were admitted, we could scarcely entertain a doubt, but that the expression blood of God was nowhere to be found in the Scriptures. In a note to the *Improved Version* it is said, that "The expression, the blood of God, is rejected with horror by Athanasius, as an invention of the Arians;" and we may understand the author of this note better by referring to Mr. Belsham's "Calm Inquiry," published in 1817. At page 141 of that work, he has the following passage: "Our Scriptures, says Athanasius, nowhere mention the blood of God. Such impudent expressions are only used by Arians;" and in the note he gives the original. This seems very strong and very decisive. But Mr. Belsham had better have looked into the work of Athanasius than have copied from Wetstein. It is true that Wetstein, in his edition of the New Testament, does give the quotation in these words: but it is also true, that they are not the words of Athanasius. The words of Athanasius are, "The Scriptures nowhere speak of the blood of God without flesh;" i. e. without adding something which implies the incarnation of God; "nor of God suffering and rising again without flesh: they are Arians who venture to use such expressions." Mr. Belsham was probably not aware, that this work of Athanasius was written against the Apollinarian heretics, who nearly resembled the Sabellians and Patripassians, and held that God, not as united to man, but in His own unmixed essential Deity, suffered on the cross and died. Athanasius, therefore, asserts in this book, that the Scriptures never speak of Jesus suffering as God, but in his human nature; or, as he says in the passage misquoted by Mr. Belsham, that "the Scriptures never speak of the blood of God without mentioning or implying his flesh;" and my readers will hardly believe, that in the very next sentence he goes on to say, "but the holy Scriptures, speaking of God in the flesh, of God when he became man, do mention the blood and sufferings and resurrection of the body of God." So much for the accuracy of Mr. Belsham's quotation, and for the assertion of the Unitarian translators, that the expression, "the blood of God," is rejected with horror by Athanasius! To which I may add, that Athanasius himself quotes the passage from Acts xx, 28, more than once, and expressly reads the Church of God.

We will now try the accuracy of another assertion of the Unitarian translators, that the expression, "The blood of God," is not quoted by the earliest ecclesiastical writers. We have already seen that Ignatius uses this expression in his Epistle to the Ephesians; and in his Epistle to the Romans he says, "long for the bread of God, heavenly bread of life, which is the flesh of Jesus Christ, the Son of God, who was born in the * * * David; and I long for the cup of God, his blood." Clement of Alexandria speaks of "the power of God the Father, and the blood of God the Son." Tertullian says: "I well know, we are not our own, but bought with a price: and what sort of price? The blood of God." Dionysius of Alexandria says, "The holy blood of our God Jesus Christ is not corruptible, nor the blood of a mortal man like ourselves, but of very God."

Having already mentioned the assertion of the Unitarian translators, that "The blood of God is not quoted by the earliest ecclesiastical writers," I leave the reader to draw his inference as to the accuracy of the remark; and only observe, that these passages alone might seem sufficient to prove, that the Ante-Nicene Fathers believed in the Divinity of Christ. That they believed him, who shed his blood on the cross, to be God in some sense or other, cannot be denied: it is for our opponents to prove, that they did not believe him to be verily and essentially God. (pp. 14—22.)

THE CHRISTIAN IN AFFLICTION. (From *Heart's Ease in Heart Trouble.*)

So long as the people of Christ enjoy most of the comforts of this world, (I speak it by sad experience,) commonly

they enjoy least of God, and of his Spirit; and usually when Christ takes away their earthly comforts, then he manifests most of himself, and of his tender love to them: he brings them into the wilderness, and then speaks comfortably to them; (Hos. ii, 14.) then he speaks to their hearts, and not to their ears only, as in time of prosperity; then he gives out most of the graces and comforts of his Spirit. Christ never takes away these outward mercies from his people, but with a design to bestow better, if our discontent and unbelief do not hinder.

SECTION VIII.

Obj. The Effects produced in the World by the Christian Religion have been few and small, and of little Benefit to the Human Race.

Although this be often urged with confidence, it is without due consideration; for the effects of the gospel have been numerous, important, and highly beneficial. The grand influence of the gospel is in the hearts of individuals. It formed them anew; it teaches them to serve God, love one another, and to train them up for a state of eternal felicity. The disposition and characters thus changed display energy in the bosom of domestic life. The duties of husbands and wives, of parents and children, of masters and servants, are performed in a new manner: and a measure of comfort enjoyed, that was before unknown. Every relative obligation is felt, and suitable returns made. Millions have openly professed this religion at the hazard of their lives. How many more may we suppose there are, who from timidity, the interference of friends, and considerations of a worldly nature, have been afraid to avow their conviction, which however has had a considerable influence on their conduct. These every-day effects of the gospel on multitudes among the mass of mankind have been over-looked by the great ones of the earth, and considered as nothing. This is still the case, and many intelligent persons do not reflect that what takes place in families, constitutes by far the largest portion of virtue or vice, of happiness or misery, which a nation, or which the world, feels.

But there are effects of a more conspicuous kind, which must be acknowledged by all. At the coming of Christ, the world was filled with idols. So fondly were men attached to them, that all the philosophers with all their efforts could not banish them from a single village. The Jews succeeded with many individuals among the heathen, but with not one community. The gospel has banished idolatry from Europe, and from a considerable part of Africa, and America. This has been accomplished by the propagation of its principles; and it has had an extensive additional effect immediately by the conquest of the Koran, which derived from the scriptures the doctrine of one true God. How many countries are there in different quarters of the globe, whence heathen idolatry is banished, and God the Creator worshipped! The effect is to be traced to the gospel of Jesus as its cause: that alone has produced the wonderful revolution.

There are other effects of a very important nature introduced by christianity, which are not considered by its opposers, nor traced to their real source. The gospel has made an astonishing change in the state of society; and has introduced a greater measure of goodness and happiness than was ever known before. Many virtues which were formerly considered as heroic, are become common. It has insinuated a considerable portion of its general principles into the laws of nations, and rendered them more equitable; and it has had an astonishing influence on public opinion and manners. It has softened the treatment of prisoners more humane. It has pleaded the cause of the indigent, the widow, and the aged; and it has alleviated the miseries of their lot. Let a comparison be made between the nations of christendom, and the heathen countries both in ancient and modern times, in all these respects; and the excellency of the gospel will be seen in its important and beneficial effects.

If these things be duly considered, it may be asserted without fear of contradiction, that christianity produced the greatest revolution which the world ever saw, or has yet seen; a revolution of soul. It is a revolution in sentiments, in disposition, in conduct; and effected by principles pure, powerful, extensive, continuing to this day, and still exerting their influence with unabated energy. And to whom are we indebted for this revolution? A POOR MAN in Judea, without a penny in his purse, without arms, without the concurrence of the learned or the great,

and in opposition to power, to wealth, to influence, to force, overthrew the ancient religions, and changed the face of the world.—*Bogue.*

Effects of Christian kindness in a prison.

—An old and hardened offender, who had suffered severely at New Gate, and came to Wethersfield mad against the whole human race, and whose proud spirit the most severe punishment could not tame, was humbled and rendered obedient and docile by kindness.—He had caused much trouble to the overseers, by his frequent and daring attempts to escape, in one of which he severely wounded his hand. The wound was dressed by the surgeon, and he locked up in his cell. At 12 o'clock, the warden, like the good Samaritan, bearing wine and oil, entered his cell. The wretched man, racked with pain, and his eyes swollen with rage, was kindly addressed, the state of his hand inquired into, and relief offered. The features of his face relaxed, tears started from his blood-shot eyes, and he inquired what this treatment means, when he expected nothing but cold irons and the lash. Mr. Pilsbury replied, "Because you are a fallen fellow creature like myself, accountable to the same God, and giving with me to the same judgment," and other words of like import. All the terrors of New Gate had not conquered him. This did: And he has since been ranked among the most orderly and industrious in the prison. Mr. P. was once asked how he could govern so many men of the character which convicts bear; rendering them so obedient, cheerful, and comparatively happy? He replied, holding up a Bible, "I govern them with this." Here is the secret of the excellence of our new prison, and its fruit is apparent. A reverend gentleman belonging to Wethersfield, assured us a few days since, that in the judgment of charity, not less than twenty or twenty-five of these heretofore desperate characters, have been not only won over to duty by the kindness they receive, but subdued in the temper of their hearts by the spirit of the gospel.—*Litchfield Post.*

From the Church Register.

EXTRACTS.

If there be any one position which the scriptures place in a more luminous and convincing point of view than another, it is this—that the things of God, to be understood aright, must be spiritually discerned: and, I will venture to add that, if the word of God were even less explicit on this point, there is no fact in the history of man more decidedly authenticated than this, that the natural man receiveth not the things of the spirit of God, neither can he know them.

You may, for the sake of experiment, select your natural man where you please. You may take him from the synagogue, from the porch, or even from the schools of Christian wisdom: you may place before him the glorious Gospel of the blessed God: when you have done this, endeavour, by statement, by argument, by motive, to throw the light of this glorious gospel, in all its fulfurling of wisdom and evidence, upon his mind: and what will be the result?—if you are left to conduct the experiment alone, the light will indeed shine but it will shine in darkness; and the darkness will not comprehend it. And, when we see the experiment fail in the hands of an apostle, (may I not say of Christ himself, during his personal ministry?) we may well learn, that our sufficiency is of God; that the excellency of power that converts the heart, is of God and not of us.—2 Cor. iii. 5. iv. 7.—*Burn.*

The infidel eagerly fasten on the absurdities of modern enthusiasm, and labours by every artifice of perverted reason, to mix and to identify those absurdities with the claims of the apostles themselves; while the formalist, with equal industry, gleans up, combines, and endeavours to transfer to the genuine doctrines of the Gospel, every extravagance of opinion, and every obliquity of conduct, which he has been able to detect in its misguided professors.—*Id.*

Polish Jews.—The London Strand makes mention of a very important fact. It states that "the majority of the Polish Jews already recognize the spiritual character of the Messiah, and half confess a Trinity, merely doubting or denying historically as to the fact of our Lord's being the appointed Mediator." If this can be depended upon, we have only to say that it is one of the most remarkable "signs of the times" we have yet been called upon to record.—*N. Y. Obs.*

From the Columbian Star.

MEDICAL DEPARTMENT OF THE COLUMBIAN COLLEGE.

To complete the organization of the Medical Department of the Columbian College, a Chair, denominated *The Institutes of Medicine and Medical Jurisprudence*, has been established.

Professor Randall having been appointed to the newly created Chair, the vacancy occasioned by his resignation of the Professorship of Chemistry, has been filled by Thomas P. Jones, M. D., formerly Professor of Chemistry and Natural Philosophy in William and Mary College, and late of the Franklin Institute. By these arrangements, the scientific advantages of the Students are greatly augmented, without any material increase of expense, the graduation fee being reduced from thirty-five to twenty dollars.

During the last Course of Lectures, the Professors occupied their new Medical College, erected during the past Summer, and the result of the Winter's experience proves that the building is well suited to the purposes for which it was designed.

It is large and commodious; consisting

of three elevated stories, with a roof peculiarly constructed for the admission of light into all the apartments appropriated to anatomical purposes.

On the ground floor is the Lecture Room, Laboratory, &c. of the Professor of Chemistry.

The second story contains the rooms, public and private, of the Professors of the Theory and Practice of Medicine and of Materia Medica, and of the Institutes of Medicine and Medical Jurisprudence.

In the third is the Anatomical Theatre together with rooms occupied by the Professors of Anatomy, Surgery, and Obstetrics.

The Theatre is designed from the most approved plans, and is conveniently connected with the rooms situated in the superior part of the building, which are intended for the purposes of Practical Anatomy. In relation to this particular department of the school, the professors have pleasure in saying, that care has been taken to provide space, light and security; together with every other specific convenience that may afford to the student facility in prosecuting to advantage this necessary part of his collegiate studies. Rooms have, also, been set apart for a Medical Library and a Museum of Anatomical Preparations.

Since the commencement of the last Session, the Professors have laid the foundation of a Library. Already, medical works to a considerable amount have been collected, and provision has been made for its regular and speedy increase.

The Fifth Session of the Institution will commence on the first Monday of November next, and continue to the last of February. During this period, Lectures will be delivered daily, and full courses will be given on various branches of medicine by,

Thomas Sewall, M. D. Professor of Anatomy and Physiology.

James M. Staughton, M. D. Professor of Surgery.

Thomas Henderson, M. D. Professor of Theory and Practice of Medicine.

N. W. Worthington, M. D. Professor of Materia Medica.

Frederick May, M. D. Professor of Obstetrics.

Richard Randall, M. D. Professor of the Institutes of Medicine and Medical Jurisprudence.

Thomas P. Jones, M. D. Professor of Chemistry.

The Ticket of each Professor is fifteen dollars, and all persons who have attended two full Courses, in this school, are entitled to attend succeeding courses free of expense.

The requisites for graduation are similar to those required in the most respectable institutions in the country. The candidate shall have studied three years under the direction of some regular physician. He shall have attended each Professor two full courses, or he shall have attended one full course in this School, and one in some other respectable Medical Institution. He shall have entered his name with the Dean as a candidate for graduation, and delivered to him an inaugural dissertation on some medical subject, thirty days before the close of the Session.

The degrees are conferred under the authority of the Charter of the Columbian College, incorporated by the Congress of the U. S.

R. RANDALL, M. D. Dean.

Washington City, May, 1828.

ANTIDOTE AGAINST POISONS.

A correspondent of the London Literary Gazette, alluding to the numerous cases of death from accidental poisoning, and particularly to the melancholy fate of the late royal academicians. Mr. Owen, adds:—"I may venture to affirm, that there is scarcely an invalid in this country, that does not contain an invaluable, certain, and immediate remedy for such events, which is nothing more than a certain spoonful of made mustard, mixed in a tumbler or glass of warm water, and drank immediately; it acts as an instantaneous emetic, and is always ready, and may be required, in safety in any case where one is required. By a mistake, where a gentleman took a full ounce of poison instead of salts, the castors ounce was fortunately at hand, and no doubt an invaluable life was preserved to his family by giving the mustard directly. By making this simple antidote known, you may be the means of saving many a fellow creature from an untimely end."

THE

PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes, all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President. THOMAS C. PERKINS, Secretary. Hartford, July, 1825.